

# THE RELIGIOUS INSTRUCTOR.

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UNDER THE SUPERINTENDENCE OF SEVERAL MINISTERS OF  
THE PRESBYTERIAN CHURCH.

VOL. I.]

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[No. VII.]

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## ADDRESS TO CHRISTIANS

RECOMMENDING THE

*DISTRIBUTION OF CHEAP RELIGIOUS TRACTS.*

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When Jesus was on earth, he went about doing good.— Can he claim the name of a disciple who does not imitate the example of the master? Are we not in this respect peculiarly called on to have the same mind in us, which was also in Christ Jesus? A spirit of benevolence is one of the distinguishing features of christianity. *Thou shalt love thy neighbour as thyself*, is a precept enjoined by the authority and illustrated and enforced by the example of the Redeemer, with an energy, which nothing but the blindness and obduracy of human depravity could resist.

Where the gospel has its full influence, it calls forth into exertion all the powers of the soul; and produces the most tender concern for the happiness of mankind. This concern does not evaporate in unavailing pity; but rouses to action; and girding itself for service, inquires, "What can be done toward banishing human misery, and making man happy?" While the temporal necessities of the poor and the afflicted are affectionately inquired into and relieved, the christian enlightened from above to view the state of man, as an immortal being, is most concerned for the salvation of the soul, and his eternal blessedness. This is the grand object he is called to pursue with sevenfold ardor; and it is an object so vast, that if we saw all its excellence and all its importance, it would cover us with shame and confusion for our past negligence, and pierce us to the heart to recollect so many precious opportunities of usefulness which now alas! are irrecoverably lost. We have all need to go again, and sit down at the feet of Jesus, and hear him discourse of the one thing needful. We have all need to go and stand at the foot of the cross, and look up, and see the death of Jesus the value of immortal souls; and learn thence the proper employment of beings destined for eternity. If Jesus condescend to teach us, and open our eyes to see the state and worth of souls, we



shall with eager desire to become instruments of their salvation, cry out in tender pity, *Lord what wilt thou have me to do!*

This is the age of ingenuity. How many discoveries useful to individuals and to society have been made since we first trod the stage of life, and took our part in the *drama* of human affairs. But is there an object in which the ingenuity of the mind should be so ardently employed as in searching for the best way, and the various means of doing good to the souls of men? Would it not be to the most humiliating disgrace of christians, if the mechanic, the manufacturer, the artist and the philosopher were all actively employed with the utmost stretch of thought to find out what may be useful in their peculiar art or science, while the professed disciple of Jesus employ no energies, nor exert the vigor of their souls in their proper department, the cause of their blessed master? Let us not be excelled by any; and if possible let the maxim, "That the children of this world are wiser in their generation than the children of light," become inapplicable to us. Whatever may be said as to past negligence, let it now appear that we are busied in discovering every way of access for divine truth into the human heart; and that we are resolved to employ every means we can think of as conducive to that end.

Among many others, none of which should be neglected, there is one which merits peculiar notice, and which we would earnestly recommend to their serious attention of the disciples of Jesus, as calculated to be of eminent and extensive benefit: namely,

#### THE DISTRIBUTION OF RELIGIOUS TRACTS.

To this subject many zealous followers of the Redeemer, who are a blessing to the generation in which they live, have never turned their thoughts: and at first sight may not perceive its great utility: but when they have examined it maturely, they will rejoice to find that there remains one method of doing good, which they never used, and which they will now have the pleasure to employ.

The advantages which may be expected to result from the distribution of religious tracts are indeed so many and so great, that, where duly weighed, it is to be hoped, they will have a powerful influence on the mind of every

lover of Jesus and of souls. The following will be readily allowed, and carry with them their own recommendation.

*It is a method which is likely to do good.* Is not divine truth the great instrument, of which God makes use for the conversion of sinners, and for the edification and comfort of saints, till they come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, to the measure of the stature of the fullness of Christ. All the wonders of faith holiness and peace which christians have displayed, have been wrought by the influence of truth upon the soul. In the promulgation of truth by preaching, which was God's first way of making the gospel known, there are assuredly some peculiar advantages.— But in doing it by writing, there are advantages also: and it has this recommendation, that it is God's chief way of making himself known to the human race from age to age, and of presenting truth to the minds of men from day to day in every land, where the revelation of his will is known. Are there not thousands and tens of thousands now in glory, whose first impressions of religion, as well as their future improvement, have been made by reading: and is it not calculated to be as useful now as ever? What is a religious tract, but a select portion of divine truth designed and adapted to make the reader wise unto salvation.

*It is an easy way of doing good.* Everyone has not the talent of talking to those he meets with, especially to strangers, on subjects of religion. They who possess it, cannot see what should hinder any body from conversing about eternal things, as readily as they do. But there are many pious people who find it extremely difficult to speak for God, and for the salvation of their fellow creatures. Some have a diffidence which they cannot overcome.— They know they ought to warn sinners of their danger; but how to do it they cannot tell. Here is a method by which it may be done with ease. Choose from your collection of tracts what you think is suited to the person to whom you wish to speak. It is not hard to say, "My friend, read that, and tell me what you think of it." You have given him a wise, faithful and serious counsel, which, accompanied with your prayers, (and these should never be omitted when you give a tract,) may by the blessing of heaven, be made useful to his soul.

(TO BE CONTINUED.)



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ACCOUNT OF A REMARKABLE CONVERSION.

I have sometimes thought of sending you a few reflections on the conduct of those persons, who, being under deep convictions of sin, carefully stifle these convictions, and whose last state is therefore in many instances worse than their first. But as a short history of one under convictions and deep dejection of mind, who obtained a happy deliverance, by a singular Providence, may have a better effect than any thing I could urge; I use the freedom to transcribe the substance of one from a foot-note in the life of Mr. J. Shower, *Martyrological Dictionary*, which I think displays the sovereignty of Divine grace, and at the same time the astonishing manner in which God is pleased at times to bring sinners to himself. Though the book may be found in the possession of some of your numerous subscribers, yet it is probable that others may not have seen it. The insertion will therefore oblige your constant reader.

PHILANTHROPOS.

The late Mr. Thomas Bradbury dined one day at the house of Mrs. Tooley, an eminent Christian lady in London, who was famous in her day for the love she bore to Christ, and to all his servants and people. Her house and table were open to them all, being another Lydia in that respect. Mr. Timothy Rogers, who wrote a treatise on *Religious Melancholy*, and laboured many years under that distemper, made one of the company that day; and after dinner he

entertained them with some anecdotes of his father, who was one of the ministers ejected in the year 1662, and narrated the sufferings he underwent on account of his non-conformity. Mr. Rogers particularly related one anecdote, that he had often heard his father mention to himself and others with much satisfaction, concerning a deliverance which he had from being sent to prison, after his *mittimus* was written out for that purpose. He lived near the house of one Sir Richard Cradock, a justice of the peace, who was a violent persecutor, and laid out himself to distress serious Dissenters by all means which the severe laws then in being put in his power, particularly by enforcing the statute against conventicles. He bore a great hatred to Mr. Rogers, and wanted above all things to have him in his power; and a fair opportunity, as he thought, offered itself to him. He heard that Mr. Rogers was to preach at a place some miles distant; and he hired two men to go as spies, who were to take the names of the hearers they knew, and to witness against Mr. Rogers and them. The thing succeeded to his wish; they brought the names of several persons who were hearers on that occasion; and Sir Richard warned Mr. Rogers and others whom he disliked to appear before him. Accordingly they all came with trembling hearts, expecting the worst, for they knew the violence of the man. While they were in his great hall, expecting to be called upon, there came into the hall a little girl, a grandchild of Sir Richard's, about six or seven years of age. She looked at Mr. Rogers, and was much taken with his venerable appearance; and he being naturally fond of children, took her on his knee, and made a great deal of her, while she became fond of him. After waiting some time, Sir Richard sent one of his servants to inform the company, that one of the witnesses was fallen sick, and could not be present that day; and therefore warned them to attend on another day, of which he then informed them. On the day appointed they returned, and the crime, as the justice called it, was proved. He ordered their *mittimus* to be written to send them all to jail. Mr. Rogers, expecting to see the little girl, had brought some sweetmeats along with him; and he was not disappointed; for she came running to him, and showed greater fondness towards him than she did the day before. She was, it seems, a particular favourite of her grandfather's, and had got such an ascendancy over him, that he could deny her nothing. She was withal a child of a violent spirit, and could bear no contradiction, as she was indulged in every thing.—



Once, when contradicted, she run a pennknife into her arm, that had almost cost her the loss of it, and even endangered her life; after which Sir Richard would not suffer her to be contradicted in any thing. While she was sitting on Mr. Rogers's knee, and eating the sweetmeats which he gave her, she looked wishfully on him, and said, "What are you here for, Sir?" He answered, "I believe your grandfather is a going to send me and my friends whom you see here, to jail."—"To jail!" says she. "Why what have you done?" "I did nothing but preach at such a place, and they did nothing but hear me." To which she replied, "My grandpapa shan't send you to jail."—"Ay, but my dear," said he, "I believe he is now making out our *mittimus*, to send us all there." She ran immediately to the chamber where her grandfather was, and knocked with her hands and heels, till she got in, and said, "What are you going to do with my good old gentleman in the hall?" "That's nothing to you," said her grandfather; "get you about your business."—"But I won't," said she; "he tells me you are going to send him and his friends to jail; and if you send them, I'll drown myself in the pond as soon as they are gone; I will indeed." When he saw the girl resolute and peremptory, it shook him, and overcame the wicked design he had formed to prosecute these innocent men. He stept into the hall with the *mittimus* in his hand, and said, "I had here made out your *mittimus*, to send you all to prison, as you deserve; but at my grandchild's request, I let fall the prosecution, and set you at liberty."—They all bowed and thanked him; after which Mr. Rogers stepped up to the child, and laid his hand upon her head; and lifting up his eyes to heaven he said, "God bless you, my dear child; may the blessing of that God, whose cause you now did plead, though as yet you know him not, be upon you in life at death, and through eternity. And then he and his friends went away.

Mrs. Tooty listened with uncommon attention to the story; and looking on Mr. Rogers, said "And are you that Mr. Rogers's son?" "Yes, Madam," answered he, "I am." "Well," said she, "this I never knew before, notwithstanding our long acquaintance; and now I will tell you something of which you have hitherto been ignorant. I am the very person your dear father blessed in the manner you now related. It made such an impression on me, as I could never forget."—Upon this double discovery, Mrs. Tooty and Mr. Rogers

found they had a superadded tie of christian regard to each other, beyond what they had before. In the mean time, he and Mr. Bradbury were very solicitous to know how she, who had been bred with such an aversion to real religion, was now so eminent for it. She complied with their request, and very freely told them her story.—She said, that after her grandfather's death she was left sole heiress of his great estate; and being in the bloom of youth, and having none to controul her, she engaged in all the fashionable diversions of the time in which she lived, without any manner of restraint. But at the same time she confessed, that at the end of them all she found a dissatisfaction both with herself and them, that always struck a damp to her heart, which she did not know how to get rid of, but by running the same fruitless round over and over again; but all in vain. She contracted some slight illness, upon which she thought she would go to Bath, as hearing it was a place for pleasure as well as health. When she came thither, she was led in Providence to consult an apothecary who was a religious man. He inquired what she ailed? "Why" says she, "Doctor, I don't ail much as to my body, but I have an uneasy mind, which I can't get rid of." "Truly," said he, "Miss I was so too, till I met with a book that cured me of it." "Books!" said she; "I get all the books that I can lay my hands on; all the plays, novels, and romances I can hear of. But after I have read them, my uneasiness is the same." "That may be," said he; "I don't wonder at it. But this book I speak of, I can say of it what I can say of no other I ever read; I never tire of reading it; but can begin to read it again, as if I had never seen it before; and I always find something new in it." "Pray," says she, "Doctor, what book is that?" "Nay, Miss," answered he, "that is a secret I don't tell to every one." "But could not I get a sight of that book?" says she. "Yes, Miss, if you speak me fair I can help you to it." "Pray get it me then, Doctor, and I'll give you any thing you please." He answered, "If you will promise one thing, I will bring it you; and that is, that you will read it over carefully; and if you do not see much in it at first, that you will give it a second reading." She promised faithfully she would; and after raising her curiosity by coming twice or thrice without bringing it, he at last presented it to her. It was a New Testament. When she looked on it, she said, "Poh, I could get that at any time." "Why, Miss, so you might," re-



plied the Doctor; "but remember I have your solemn promise, that you will read it carefully." "Well," says she, "though I never read it before, I'll give it a reading."—Accordingly she began to read it, and it soon arrested her attention. She saw something in it she had a deep concern in; and if she was uneasy in her mind before, that uneasiness greatly increased. She did not know what to do with herself. She returned again to London, thinking the diversions of that metropolis would restore her peace of mind. But all was in vain. Electing love had decreed to save her, and effectual grace was determined to have her. She lodged at the court end of the town, and had a gentlewoman with her as a companion. One Saturday night she dreamed, that she was in a place of worship, and heard a sermon which she could remember nothing of, when she awakened, excepting the text; but the dream made such an impression on her mind, that the idea she had of the place and the minister's face was as strong as if she had been acquainted with both for a number of years. She told her dream to her companion on the Lord's day morning; and, after breakfast, she was resolved to go in quest of it, if she should go from one end of London to the other. Accordingly they set out, and went into this and the other church, as they passed along; but none of them corresponded with what she saw in her dream. About one o'clock they found themselves in the heart of the city, and they went into an eating house, and had some dinner; after which they set out again in search of this unknown place. About half an hour after two they were in the Poultry, and she saw a great many people going down the Old Jewry. She mixed herself among them, and they carried her to the Old Jewry. So soon as she entered the door of the church, she turned to her companion, and said, with some surprise, "This is the very place I saw in my dream." She had not stood long till Mr. Shower, who was then minister of the place, went into the pulpit; and so soon as she looked on him, with greater surprise still, she said, "This is the very man I saw in my dream; and if every part of it hold true, he will take that for his text, *Ps. cxvi. 7. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."* When he began to pray, she was all attention, and every sentence went to her heart. Having finished prayer, he took the above passage for his text; and at that time God met her in a saving way; and she at last obtained, what she long

sought for in vain elsewhere, rest to her soul in Him who is the life and happiness of them that believe.

(*Ch. Mag.*

## RULES OF CONDUCT.

[The following rules were drawn up by a young Lady now deceased, for the regulation of her own conduct in private life. The transcriber trusts that they will meet your approbation, and be useful to some of your readers. He thinks that they merit the attention of serious young women; those in particular, whose situation in life exposes them to various kinds of company and conversation.— They appear in her own words, without any correction whatever.]

### GENERAL RULES OF CONDUCT.

Never to be idle, but always employed either in working, reading, or writing.

Never to take up much time in dress.

Not to walk much about the streets, but to be as much in the house as circumstances will permit.

Never to give place to vain idle thoughts, but to war against them as the enemies of my peace; and whenever they harrass me, to fly to prayer as a remedy.

To set a watch over my whole conduct, and to mark down the history of every day.

### RULES WITH REGARD TO COMPANY.

1. To bridle my too much vivacity, and be always readier to hear than to speak.

2. Never to make free with an absent character, and always to put the best construction on peoples words and actions.

3. Not to be ready in telling news, and sometimes rather to affect ignorance about them than seem to know every thing.

4. Never to be positive in an assertion, but always the first to yield in a trifle.

5. Not to praise people to their face, except when there may be occasion for it, as it has too much the air of flattery.



6. To give no countenance to slander, nor to hear with pleasure the faults of others, however just they may be.

7. Never to argue with one in a passion, any more than I would talk to a tempest, but be perfectly silent till the storm blow over.

8. To make no promises but what can be performed, and be careful to perform the promises that are made, whether they be difficult or trifling.

9. Never to be angry without the best reason, nor let the mind be ruffled with a trifle.

10. To be always ready to forgive an injury, and never to give way to resentment.

11. If in a fault, to acknowledge it frankly, and never to palliate it by framing excuses, or throwing the blame on another.

12. Not to be overcome with evil, but to overcome evil with good.

13. Always to be suited to the present company, as far as sincerity and candour will permit: if grave, to be grave; if cheerful, to be cheerful, and so on.

14. To speak but little in the presence of superiors, and ever to pay attention and respect to old age.

15. To learn to sacrifice inclination to duty in things indifferent, as the way to lead on to it in greater things.

16. To make very little use of proverbs and common-place observations, and to endeavour not to speak so much, as to speak to the purpose.

17. To be active and vigorous against evils that can be remedied, but to submit cheerfully and without complaint to those that cannot be helped.

Lastly, Not to be too ready in giving my opinion upon any subject till it be asked, and then to do it with diffidence, especially before my superiors.

*(Ch. Mag.)*

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(FOR THE INSTRUCTOR.)

*Thoughts on 1 John, ii. 1. Jesus Christ the RIGHTEOUS.*

This is an appropriate designation of the Saviour. It belongs to him by way of eminence. Righteous is indeed the common character of all good men. But in a peculiar, distinguished sense, it is true of him.

He is Righteous in his person. His person is singular, constituted of two natures, essentially and infinitely distinct, but in him most inconceivably united. He is God and man in one undivided person; "Emanuel, God with us." All who own him to be the true God, a truly divine person,—and all who own the scriptures to be a divine revelation cannot consistently deny it;—must allow that essential attribute of Deity to be inherent in him, absolutely perfect righteousness. Infinite holiness and righteousness of nature, and all-perfect rectitude of conduct, are certainly essential to the Godhead. *The righteous Lord loveth righteousness. A God of truth, without iniquity, just and right is he.* His human nature is likewise entirely righteous, and ever was so. All the natural offspring of fallen Adam inherit the guilt of his first sin, and that total depravity and corruption of nature which he contracted in consequence of it. Hence of all mere men, it may truly be said, they are born in sin. For "who can bring a clean thing out of an unclean? not one." "Behold," says the man after God's own heart, "I was shapen in iniquity, and in sin did my mother conceive me." But though Christ was born of a woman, the human nature as assumed by him into personal union with his Deity, was perfectly free from all stain or taint of that corruption with which in all the rest of men it is infected. This is indeed a mystery, and was the effect of a miracle. He was born of a woman, but that woman was a virgin. And Christ's body was formed of her substance, by the immediate, almighty operation of the Holy Ghost. "The holy Ghost shall come upon thee," said the angel to Mary, "and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God." Hence though he appeared in the likeness of sinful flesh, he had no real sinfulness of nature. He knew no sin: he did no sin. It was neither inherent in his nature, nor was he, in the smallest instance chargeable with it in practice.

He was, of course, righteous in his life. For this the holiness, the innocence of his nature laid a foundation. His whole deportment exhibited an example of perfect righteousness, of spotless purity. He fell, indeed, under the heaviest reproaches; he was exposed to the cruel hatred and persecution of enemies, and treated as the vilest of malefactors. In him, nevertheless, the unjust judge who condemned him, was compelled after repeated examination, to pronounce that no fault could be found, nothing on which to ground a criminal prosecution, or charge of guilt. Our

Lord could challenge the most malicious of his adversaries to detect or point out any one thing blamable in his conduct. "Which of you convinceth me of sin?" Was it to man only, an imperfect judge of human character, and liable to err, he approved himself innocent and righteous, so that the opposition of his enemies was wicked, unjust and ungrateful? Nay, speaking of his heavenly Father, he says, "I do always those things which please him." It is written, "The Lord is well pleased for his righteousness sake;" and he calls him his "righteous servant." To the moral law, that perfect, everlasting rule of righteousness, he conformed in every instance. He gave perfect obedience, with the whole man, to the precepts of that law, and he satisfied its penalty to the full. He not only obeyed the law, but magnified it, and made it honorable, his obedience being the obedience of the lawgiver himself in human nature. For though he was "in the form of God, and thought it not robbery to be equal with God; yet he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross."

He is righteous in respect to the execution of his offices. He was faithful to his trust, fulfilling, with fidelity and exactness, his undertaking and appointment, as mediator. In the execution of his offices, he performs and exercises untainted righteousness. The matter of his teaching as a prophet is "right things." "I have preached righteousness," he says, "in the great congregation." As in the discharge of his prophetic office, during his personal ministry, he preached righteousness; so in his priestly office, especially; he "fulfilled all righteousness," and brought in an "everlasting righteousness." Every righteous quality and disposition was inherent in his nature, and every righteous act required of him as our high priest and covenant surety, he punctually performed. As he was "made under the law," so this law he kept to the utmost extent of its demands. He gave sinless obedience to its commands, and endured the curse in all its latitude. He thus fulfilled the "righteousness of the law," was "obedient to the death," and "gave himself for us an offering and a sacrifice to God for a sweet smelling savour." Now, "he that doeth righteousness is righteous." The righteousness of Christ's priesthood is the sole foundation of our hope towards God. All the acts of his administration as a king, are acts of right-



teousness. "Thy throne, O God, is for ever and ever, the sceptre of thy kindom is a right sceptre." "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." He came to the mediatorial throne in the most just and equitable manner. It was by the appointment of God the Father, and in consideration of his having finished the work which the Father gave him to do. "I have set my king upon my holy hill of Zion."—The laws of his kingdom are righteous. The moral law, contained in the ten commandments, is the rule of that obedience, which he requires from his subjects. And this law being founded in the nature and perfections of God, must be perfect, holy, just and good. His dispensations, or the ways of his providence are of a piece with his laws, righteous both towards his friends and his enemies. "The Lord is righteous in all his ways, and holy in all his works." "In righteousness he doth judge and make war." He espouses the cause, supports the interests, and promotes the happiness of his subjects; while he sets himself against the enemies of his kingdom. His dispensations indeed are often mysterious. "How unsearchable are his judgments, and his ways past finding out." "Clouds and darkness, are round about him."—By the tenor of his dispensations, he is often saying, "what I do thou knowest not now." But the justice and equity of his procedure both towards his subjects and his enemies, will appear in a conspicuous light, when he comes to judge the world at the last day. Now they are ready to entertain mistaken views of his designs and of his doings. But then, the judge of all the earth will make it manifest in the sight of assembled worlds, of angels and men, that he does nothing but right. But what is most peculiar in this character of Jesus Christ is that,

He is righteous for others. He is not only righteous in his person and life, in his laws and dispensations, but he is a Head of righteousness to his people. The righteousness which he fulfilled; the obedience of his life, arising from a perfectly pure and holy nature as its principle, and maintained without the least failure or defect, through the whole of his course in this world, and the suffering which he endured, even to the death of the cross, to make atonement for sin; all this he did and endured, not in any degree for himself, or on his own account, but wholly for others, for the redemption and salvation of lost and perishing sinners of mankind. It was altogether in a public cha-

capacity, as the covenant Head, surety and Representative of his people. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Hence he is said to be "the end of the law for righteousness to every one that believeth." "Surely, shall one say, in the Lord have I righteousness. In him shall all the seed of Israel be justified, and in him shall they glory." The truth of this doctrine, the current, uniform language of the inspired volumes incontrovertibly proves. It proves the vicarious character of his obedience and death. That his sufferings and death were undergone by him as a substitute or in the law room and place of his people, the following passages of scripture, selected from a multitude, furnish the most unequivocal, convincing evidence. "He was wounded for our transgressions; he was bruised for our iniquities. The Lord laid on him the iniquities of us all. For the transgression of my people was he stricken. He bore the sin of many. The Messiah shall be cut off, but not for himself. The Son of man came to give his life a ransom for many. My blood shed for the remission of the sins of many. My flesh, which I will give for the life of the world. Christ died for the ungodly—for us—for our sins; made sin for us; gave himself for our sins. Christ hath redeemed us from the curse of the law, being made a curse for us. Gave himself for us an offering and a sacrifice. Appeared to put away sin by the sacrifice of himself, was once offered to bear the sins of many," to expiate their guilt, and deliver from punishment, as the slain victim under the law was offered in sacrifice in stead of the offerer. "He is the propitiation for our sins: suffered for our sins, the just, or righteous, for the unjust." Some, however, allow the vicarious nature of the Mediator's sufferings, who deny it in regard to the obedience of his life. But does the scripture teach us to make any such distinction? Is it not as expressly written, By the obedience of one shall many be made righteous. Rom. v. 19. as that we are "justified by his blood." v. 9. when the Messiah declares, "I come to do thy will, O God," what warrant is there for understanding the words of his suffering, exclusive of his obeying the will of God? when righteousness is said to be imputed, does not the term suggest the idea of active obedience as well as of meritorious suffering, and indeed more directly? Besides, not to multiply arguments, does not a title to eternal life, conferred in justification, depend, pro-

perly speaking; on the condition of obedience to the precept of the law; while satisfaction for sin, by sustaining the penalty, is our security from the wrath to come?"— And although our reconciliation with God, redemption and justification are often ascribed to the blood and death of the Son of God: this is not with any view of excluding his obedience from the meritorious cause of such precious blessings, but because his death was the crowning, the consummating act of his whole mediatory obedience. To this point, particularly, I beg the readers attention. This is the distinguishing glory of the gospel. Hence the apostle Paul represents the gospel of Christ, as "the power of God unto salvation to every one that believeth," on this account that "therein is revealed the righteousness of God from faith to faith," as if it were the principal, most eminent discovery made by the gospel. In this respect, Jesus Christ stands, unrivalled, the righteous one, that while he needed not to perform any righteousness for himself, he wrought out and brought in a perfect righteousness for the justification of others, who are destitute of righteousness in themselves, and utterly unable to keep the law, or perform the righteousness required in it. While the first Adam by breaking the covenant of works, became a head, a source of guilt, corruption, misery and death to his posterity; the second Adam, by fulfilling the condition of the covenant made with him, is become the author and fountain of righteousness, grace and life to his spiritual seed, that is, to all who believe in him, to the saving of the soul.

His righteousness is graciously imputed for justification to all that believe. "David describeth the blessedness of the man to whom God imputeth righteousness without works." We are made "accepted in the beloved." Hence his adorable name the "Lord, or Jehovah, our righteousness. Made of God unto us righteousness. That we might be made the righteousness of God in him." Exclusive of this view of him, Christ's character, "the righteous," could not serve as a ground of comfort to the guilty, but must rather be an object and spring of terror.

This designation of Jesus Christ presents him to christians in a twofold light, as an object of trust and also of imitation.

That he is Jesus Christ, the righteous, should lead us to trust in his righteousness for justification. He is the righteous one, through whom all that believe are constituted righteous, accepted and accounted such in the sight of him,



whose judgment is always according to truth. Let all consider what the scripture declares concerning the children of men in their natural estate. "There is none righteous, no, not one." Destitute of righteousness, of any thing which can be sustained such in the eye of the divine law, which is exceeding broad, and pronounces a malediction on every one that, in the least instance, comes short of the obedience, which it requires; while seeking to be justified by the law. "As many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." However inoffensive, amiable and excellent our principles, dispositions and conduct may be in the view of the world, the word of God teaches us to confess, that in his sight "all our righteousnesses are as filthy rags." We are by nature not only without righteousness, but under guilt, "the children of wrath," by reason of sin, obnoxious to the wrath and curse of God. Now, what can we do or contrive in order to avert this dreadful evil, or to satisfy incensed justice for our manifold and heinous transgressions of the holy law? What can we do or imagine to recommend ourselves to the favour of heaven, to obtain the remission of sins and eternal salvation? We are "without strength; dead in trespasses and sins." But what says the scripture for the encouragement of such? "Hearken unto me, ye stout hearted, that are far from righteousness, I bring near my righteousness, it shall not be far off, and my salvation shall not tarry. Their righteousness is of me, saith the Lord." To which the resolution of the Psalmist is a faithful echo, "I will make mention of thy righteousness, even of thine only." To the same purpose Pauls sentiments and exercise described in the following words, "God forbid that I should glory, save in the cross of our Lord Jesus Christ. That I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. The righteousness of God, is unto all, and upon all them that believe. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall no flesh be justified. With the heart man believeth unto righteousness," unto the attaining of righteousness even an interest in the righteousness of Jesus Christ the righteous. This righteousness is presented

in the gospel as the free gift of God to the guilty, even to the chief of sinners. Hence it is called, "the gift of righteousness." And hence the warrant which all gospel hearers have to receive, to claim, to appropriate or apply it to themselves by believing, and in this way to plead it before God as the ground of their justification, saying, "In the Lord have I righteousness."

Happy you who are invested with this divine, this all-meritorious, this justice satisfying, law, magnifying righteousness. Your sins, however great and many, are all blotted out. For "to him give all the prophets witness, that through his name, whosoever believeth in him shall receive the remission of sins." Your persons are accepted as righteous in the sight of God. "Made accepted in the beloved." An indefeasible title to the heavenly glory is secured. "Made heirs according to the hope of eternal life." All the blessings of grace here, and of glory hereafter belong to you.

But how alarming the condition of those who trusting in their own righteousness, depending on their own virtues and good deeds for screening them from the avenging stroke of offended justice, and recommending them to the divine regard, despise this glorious righteousness. They trust in a refuge of lies which will be swept away in the day of God's anger. They not only build on a foundation of sand, which will inevitably fail them, but expose themselves to the most terrible vengeance, as for other sins, so especially for neglecting the great salvation, rejecting the offers of Christ, the gift of his righteousness, and of eternal life through him, held forth in the gospel. In proportion to the greatness of the privilege, will be the severity of the punishment for neglecting and abusing it. "How shall we escape, if we neglect so great salvation." "Beware therefore lest that come upon you, which is spoken of in the prophets. Behold, ye despisers, and wonder, and perish." Let self-justiciaries reflect on the awful case of unbelieving Israel, who, "ignorant of the righteousness of God, and going about to establish their own righteousness, have not submitted to the righteousness of God. Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." But do we make void the law through faith? Because good works are not to be depended on as our justifying righteousness before God, not to be performed in the view of thereby meriting any blessing at his hand,

are they therefore to be neglected? Is it therefore not incumbent to "exercise ourselves, that we may always have a conscience, void of offence toward God and toward man?" It is indeed an old objection to the doctrine of justification by free grace through the righteousness of Christ, exclusive of the works of the law, that it has an unfriendly aspect upon the interests of morality, or relaxes our obligation to holy obedience. And if that could be shewn to be the native consequence, the genuine tendency of the doctrine, it would be a solid objection. But what says the Apostle Paul? "Shall we continue in sin, that grace may abound? God forbid." "I through the law am dead to the law, that I might live unto God." As the moral law is given to be the perfect and unalterable rule of holiness and righteousness to all mankind, so the whole gospel, of which justification is a distinguished article, has a direct and native tendency to enforce conformity thereto in the whole man, in heart and life. For this it furnishes the most powerful and engaging motives. "For the grace of God, that bringeth salvation, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God our Saviour, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Good works, though utterly unavailing in the matter of justification before God, yet answer other valuable purposes, are indispensable on other important accounts. Hence Jesus Christ the righteous, and as such, is to be regarded in the next place,

As an object of imitation. To him it is said, "Thou lovest righteousness and hatest wickedness." And all his followers are in their measure, of the same spirit and temper. A vain thing it is to pretend to belong to Christ, to trust in him as "the Lord our righteousness;" unless we are desirous, and it is our earnest study, to be conformed to his image and example. "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. He that saith he abideth in him, ought himself also so to walk even as he walked." They who have "obtained precious faith," will have "their hearts purified by it; it will work by love," and manifest its influence in a holy life. This then may be considered as the test of our relation to Christ, and interest in his justifying righteousness.



Are we zealous to be righteous as he is righteous? "Little children, let no man deceive you. He that doeth righteousness is righteous, even as he is righteous. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness is not of God." As he is made of God unto us righteousness, so likewise sanctification. "He left us an example that we should follow his steps; who did no sin, neither was guile found in his mouth. Who his ownself bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness." "Let every one" therefore, "that nameth the name of Christ depart from iniquity."

—"Jehovah, help me to believe,  
And in that righteousness to trust  
Which only makes a sinner just,  
And then the truth of faith to prove,  
Lord, make my faith to work by love."

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*Remarks on the best mode of conveying instruction to children and youth.*

It seems agreed by the most celebrated nations, whether ancient or modern, and by individuals, in every age, who have been most distinguished for wisdom and virtue, that the education of children and youth, as it relates to society, is an object of prime importance. It is equally agreed by all who are worthy of the Christian name, that it is all-important as it relates to the church and kingdom of God. Infidels, indeed, by their conduct, shew that they understand its importance as well as others; for by their unwearied efforts to exclude the BIBLE from our common schools, under an affected concern for its honour, lest it should fall into contempt with children, and be profaned by common and vulgar use, and under pretence of guarding their tender minds from prejudice and superstition, till their reason is matured; by their open contempt of all catechetical instruction; and by their fervent zeal to propagate the opinion, that to subdue the wills of children by the rod, is to rob them of

their independence, and to make them servile and mean-spirited, and incapable of asserting and maintaining their own rights, they discover a deep sense of the importance of gaining time to strengthen the depraved inclinations of children, and of pre-occupying their minds for that kingdom to which they too manifestly belong. These arts have been, and still are, too successful; but their origin is, at length more distinctly seen by most men, as it was from the first by those who knew the depths of Satan.

The following remarks *on the best mode of conveying instruction to children and youth* are not addressed to the friends of this corrupt system; for, as they are, in principle, opposed to the interests of CHRIST's kingdom, it cannot be expected that they will endeavour to persuade even their own children to become its faithful subjects, and having the advantage to pre-occupy their minds, there is much reason to fear, they will live and die in that kingdom into which they were born: but they are addressed to such as, in speculation at least, are convinced that christian faith and practice are essential to the best interests of men, whether temporal or eternal.

Nothing more will be expected, in a piece which must occupy a few pages only of the Magazine, on a subject so important and copious, and which has, at all times, employed the pens of the best writers, than some general hints calculated to stir up the minds of those to whom the education of children and youth is intrusted, by way of remembrance.

The first remark, as being first in importance, is, that parents and instructors must thoroughly understand the true interests of children, duly appreciate their importance, feel their obligations to promote them, and under a sense of their own insufficiency, seek that continual help from God, which shall furnish and incline them to a faithful discharge of their duty. Should it be asked, what these things have to do with the best mode of instruction, the answer is, they are necessary as pre-requisites, and they are essential to ultimate success. Paul may plant and Apollos water, but God giveth the increase.

Among the interests of children, comprising all that true enjoyment of which their natures are susceptible, that which is ultimate and supreme in God's view, ought to be so in the view of parents and instructors; and to this, all other interests, though in themselves worthy to be sought, must of course be subordinated. This ultimate and su-

preme interest or end "is to glorify God and enjoy him for ever."

The parent, or instructor, who should wholly neglect the care of the souls of children committed to him, or should subordinate it that to that of the body, so far from being their best friend, would, in effect, be their worst enemy, by leaving them exposed to an everlasting curse, which, as far as it depended on him, he was bound to avert.

Parents have little more to do for their children, in the first stages of infancy, than to secure them from danger, supply their natural wants, nurse them with tender care, and present such objects to their senses, as it would be proper for them to become acquainted with. Their senses being perfect, they will rapidly treasure up ideas in the memory from surrounding objects, to be the materials to guide their future conduct and reasoning. They find, by experience, that every object is, in its perception, attended with the sensation of pleasure or pain, and frequently of both, as the perception is more or less intense, or as it exists in the different senses. Thus the operation of fire, on the sense of feeling, at a certain distance, is pleasant, at a certain less distance, or, on the touch, is exquisitely painful. A lighted candle, in the night, is, to the sight, pleasant; to the touch, it is tormenting. These opposite sensations, produced by external objects in different situations, are the law of the allwise and benevolent Creator, to direct and govern our conduct with respect to them, from infancy to the end of life. As loco-motion increases, they handle the small objects within their reach. This exercise unfolds their powers, it is at once a pleasing diversion, and a school of instruction; for, by turning these objects into all positions, and viewing them in every light, they learn something of their nature and properties. Before this, they will know their parents, will be pleased with their smiles, and grieved at their frowns. By these they will soon learn the will of parents, and thenceforth will become the subjects of government. Previous to this period, parents can give them no moral instruction, except what shall result from exhibiting a perfect example. Children are formed into men very much by imitation; the characteristics of individuals, indeed, are, in part, the work of nature; but doubtless, a constant effort to imitate some pattern, and especially that exhibited by parents, contributes much to the effect. If both parents are of a like character, and are uniformly cheerful, mild, dispassionate, and kind, in their temper and conduct; or, on the other hand, are often morose, angry,



passionate, and unkind, the example may, in a short time, produce a lasting effect on children, in moulding them into the one, or the other character. Teaching by good example, in every state and condition, is indispensable, and most effectual.

As soon as children have learned the will of parents, in a given case, by their frowns or smiles and the corresponding conduct, *that will* becomes their supreme law; and the parents are bound to enforce obedience by the gentlest means indeed, which will prove effectual, and, in the last resort by the rod, which God has put into their hands for that purpose. Thus the wise man says, "He that spareth his rod, hateth his son, but he that loveth him chasteneth him betimes." And again, "Correct thy son while there is hope, and let not thy soul spare for his crying." The pertinency of the present remark to the subject in hand will be manifest to every one who reflects, that instruction cannot be conveyed, with good effect, to the minds of children, by parents, or instructors, until their authority over them is effectually established.

To combine pleasure with improvement ought to be the unceasing endeavor of instructors; frowns and chastisements, ill-timed, are the worst of all means to engage attention and ensure proficiency. A pedagogue stern without just cause will be viewed by children with terror, they will dread the place where they meet him, and whatever is seen to be associated with him: on the contrary, tokens of the instructor's approbation are regarded by children as very precious; and when judiciously given, they generally have the best effect. Ambition in children to excel their fellows in good things, and because they are good, is certainly laudable; and the more it is fostered the better; care, however, is to be taken, by the instructor, to guard the minds of the children, so distinguished, from the swellings of pride. The force of natural affection in parents can seldom fail to convince their children that they seek their good: on this account, they must have greater advantages for their instruction than any others; for, as their efforts to teach will be intermingled with endearments very pleasing to them, they will meet the occasions of instruction, especially if they return at certain fixed periods, with increasing delight. This advantage, however, is often more than balanced by an excessive fondness, which prevents, or subverts, that authority which, in all cases of obstinacy in children, in resisting the means of instruction, must be asserted. Severity, in such cases, duly exercised by parents, or other teachers, will be felt by children to be deserved, and so far

from alienating their affections, will serve to increase their reverence or esteem for them. Says the writer of the epistle to the Hebrews, "We have had fathers of our flesh which corrected us, and we gave them reverence."

It is obvious to remark, that for teaching any art or mystery, the teacher is presupposed to be, himself, a proficient in that art or mystery; otherwise he will certainly be despised by his pupils; and as soon as his incompetency is known, will cease to have any influence on their minds.—

It is equally obvious, if he be a proficient, he will thoroughly teach the elements of his art, before he teaches to combine those elements in the production of the ultimate effect desired or sought. To hurry into the midst of things, at the outset, a practice too common with the vulgar herd of teachers, can produce little else but confusion; and if the pupil in such a case, attains to excellence, it will be after the loss of much precious time, and must be owing to his own genius and application, and not to the skill of the teacher. It is no less important, that the teacher instruct, not only by precept, but by exhibitions of skill for imitation. If he instruct in reading, he will give frequent specimens of correct reading, both in prose and in verse, to pupils of an advanced standing, with such pauses and modulations of voice, as shall do justice to the sense and harmony of the composition; mere verbal corrections will never make an accomplished reader. If he instruct in hand-writing, he will furnish the pupils with specimens of penmanship for their imitation, and, if the product of his own skill, so much the better, as he will the easier bring them to imitate his own work, than that of any other.

The parent, or teacher in schools, who loves the souls of the children of his charge, will inculcate such moral and religious truths, as can be brought within their comprehension, and that their literary attainments are of no use, any further, than they furnish them for duty. Particularly, that they are the creatures of God, whose chief end is to know, obey and enjoy him for ever—that the duties which they owe to him, to themselves, and to their fellow-men necessarily result from the several relations, in which he is pleased to place them—that true happiness both here and hereafter is, by the constitution of God, necessarily connected with a course of obedience to his will; and misery and ruin with a course of disobedience—that they are sinners in Adam their head, and under condemnation to death eternal, and cannot be justified by their own righte-

ousness, but only by the righteousness of Christ imputed to them, and received by faith—that faith and eternal life connected with it are the gift of God, which he bestows, or withholds, according to his sovereign pleasure—that they must die and come to judgment—and that if they would obtain life, they must diligently attend the means of grace, and repent and believe the gospel.

These and similar truths will be best conveyed to children and youth, by carefully excluding from families and schools all books of an immoral or irreligious tendency, which the ministers of Satan have industriously spread abroad—by introducing, into both, such books as contain the principles of the doctrine of Christ—by the common and stated reading of the Bible—and by such frequent and occasional remarks and observations, as, in the daily reading, shall occur to the parent or teacher, tending to explain and apply the truths communicated, or such as seem best suited to the occasion, to their understandings and hearts.

These means will be greatly aided by daily prayer of the parent or instructor in families and schools, with children, for God's presence and blessing; and particularly, that those means might be made effectual for their furtherance in knowledge and virtue; both because, a constant and devout performance of the duty will serve to increase their reverence and respect for their parent, or instructor, and to strengthen his authority and influence over them, and because, a divine blessing may be expected as a direct answer to such prayer.

Catechetical instruction of children and youth, in the things of religion, both in families and schools, and extensively pursued by the church, or its elders, has from the first promulgation of the gospel, been a special mean of perpetuating the church; and doubtless will prove so, in future, to the end of the world. The objection of philosophers, that catechisms, being the productions of fallible men, are of no authority, has no weight; because, if legitimate, it will go to the length of proving, that all human efforts to instruct children and youth on any subject whatever, being liable to error or mistake, must be abandoned. Indeed, on the principle of this objection, no parent or instructor may ever attempt to explain the Bible itself to children, nor may they be assisted by any human aid whatever, in the acquisition of christian knowledge, but must be left to the deductions of their own reason on religious subjects, if, perchance, they should ever advert to them at all, after their minds have been perverted, by the sophisti-



cal arts of the enemies of the truth. With respect to the compositions of this kind to be selected, for the instruction of our youth, it must be a matter of judgment; the essentials of christianity are contained in, perhaps all of those in common use: the received doctrine and usage of our churches, however seem to point out the shorter catechism of the assembly of divines at Westminster, as the fittest to be chosen: and indeed, its intrinsic merit, for method, extent, precision, simplicity, perspicuity and soundness, has perhaps never been surpassed by any like composition.—Others merely elementary, may be useful for very young children, provided they are not substituted for it, but are merely introductory to it. For such as shall have committed to memory the shorter catechism, the same, with such explanations of it, in the catechetical form, as are, or may be provided, seems very desirable: and would complete a plan of instruction for children proper to be pursued, through the period of childhood and youth, highly subservient to the interests of religion. It is no valid objection to the use of the shorter catechism, for very young children, that the answers are beyond their comprehension: even such, if they are taught with due solemnity, will understand enough to derive a present benefit; the learning to repeat the answers to the questions will be a proper exercise for the memory, and the mind will be treasuring up truths for future contemplation, as fast as they shall attain the use of reason, which will be accelerated by the diligent culture of their understandings and hearts. It is worthy of remark, that when the answers in a catechism are designed to be committed to memory, they should repeat the subject of the question, so as to form, in themselves a definite proposition, which may be contemplated without having recourse to the question. This plan is pursued in the shorter catechism throughout. Thus, in answer to the question, "What is the chief end of man?" The answer is not merely, "To glorify God and enjoy him for ever:" for this, though a direct answer to the question, is no proposition, and by itself, asserts no truth, and if retained in the memory ever so perfectly, it would be mere trash unless the question were also recollected and combined with it: but the answer is, "Man's chief end is to glorify God and enjoy him for ever." Here is a proposition, a great and leading truth is asserted, which on recollecting the terms of the answer, will at all times, be present in the mind for consideration and improvement: besides an answer so framed will, by a natural association of ideas,

be easier learned, better recollected, and longer retained, than an answer in the other form.

Again, children and youth may be taught impressively by incidents or events. This mode of instruction is always proper, after they have acquired some use of language, and knowledge of passing events. In view of the conduct of a disobedient, lying, profane, or perverse child of their acquaintance, they should be warned to detest his conduct, and shun his company. In view of the amiable conduct of another, to love it, and imitate it. On the death of a child of the same family or neighbourhood, they should be taught their own mortality, and the reason why all men are mortal. On recovery from sickness, they should be taught to ascribe it to the goodness of God alone, in whose hand their breath is. At night, they should be led, in some suitable form of prayer, to commend themselves to God, while they sleep; and in the morning to praise his name, and seek his guidance and blessing through the day. In view of sun by day, and the moon and stars by night, they should be reminded, that the heavens declare the glory of the Lord, and the firmament sheweth his handy work. They should be led to contemplate a present God, in the blasts of winter, in the gentle breezes and verdure of the opening spring, in the fervid heats and luxuriance of the summer, and in the copious fruits of autumn, and learn that the whole earth is full of his riches. In a word, in all such events, in the kingdoms of nature, providence and grace, as they can comprehend, they should be taught to see and adore the hand of him who is wonderful in counsel and excellent in working. Thus doing and teaching, parents and others, who have the care of children and youth committed to them, will talk of the things of God, according to his direction by Moses, Deut. vi. 7. "Thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Once more parents and others, who have the care of children, should lead them, while very young, as often as opportunity shall permit, to the house of God, on the Sabbath, and other proper occasions; teach them to behave decently, reverently, and attentively, in the time of public worship; require them, on their return, to repeat what of the sermon they can recollect; and give them such tokens of approbation, or disapprobation as they shall merit. Thus with God's blessing on their faithful endea-

vours, shall they "make to understand doctrine them that are weaned from [the milk, and drawn from the breasts."

PRISCUS.

(*Con. Evan. Mag.*)

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(FOR THE INSTRUCTOR.)

## ON THE DECLINE OF RELIGION,

Rev. ii. 4, and 5. *Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

In these words of our Lord Jesus Christ, the Ephesian church is described as having already degenerated from her primitive character, and experienced a decline of vital religion; she is called to a speedy repentance, and warned of the dreadful evils, in which a course of declension without repentance, would issue. These things, though they have an immediate reference to the church of Ephesus, *were written for our admonition*; and it is our wisdom, and our duty to enquire, how far they are applicable to the existing state of religion in our churches.

A decline of vital religion is usually gradual and imperceptible in its progress, more especially, near its commencement and in its first stages. If we examine the history of those apostate churches, which through the judgment of God, have long since become extinct, or of those nominal churches, at this day, which are sunk into the lowest state of ignorance, superstition and immorality, we will find that they fell not, all at once, from their primitive purity, and meridian splendour to such a depth of degeneracy. We may trace their decline through a variety of stages, and through a succession of several generations.

It is remarkable that when the faithful and true witness bore this testimony against the church of Ephesus, and addressed to her the awful admonition contained in this passage of scripture, she was yet in the very first stage of declension. She was still ready to contend earnestly for the faith once delivered to the saints; she was active and zealous in opposing errors and maintaining purity of do



trine. In practice she was, in many respects, not only blameless, but exemplary: Her unwearied labours in the cause and service of her Lord, her patience in trials and suffering, her perseverance and stedfastness in her Christian profession, are highly commended by the King of the church. Who would suppose that, in such a community, a decline of vital godliness had already begun, which would eventually terminate in the total extinction of christianity amongst them? And yet, that such was the fact, we can entertain no doubt, when we hear Christ himself pronouncing against that people this weighty charge: Nevertheless I have against thee—that thou hast left thy first love. Amidst all thy shining attainments, I charge thee with lamentable declension and base ingratitude—with a sad decay of that love to thy Redeemer, that deep and humble sense of obligation to him, which sweetly constrained thee in the day of thy espousals, which gave real worth to thy services, and is, in his sight, more than whole burnt-offerings and sacrifices. Though thy exuberant branches are fair and flourishing around thee, and thy towering summit seems to reach the sky, yet a secret decay, unobserved by any eye but mine, has seized upon thy inward part, and unless its fatal progress be seasonably arrested, will soon diffuse itself through the whole mass, convert thy root into rottenness, and cause thy blossom to go off as dust; thou shalt be sought for, and not be found, and the place that now knows thee shall know thee no more again forever.

Can we suppose that the church of Ephesus already knew this to be her character? There is reason to believe, she did not, but on the contrary, flattered herself that she had not only maintained her ground, but was advancing in her christian race. This was probably the first intimation which the christians at Ephesus received of the actual state of religion amongst them. And had they been charged with declension by any other than the searcher of all hearts, they would, no doubt, have resented the charge, as an injurious calumny. For such is the deceitfulness of sin, that, without a special work of conviction, societies, or individuals, may run to any fatal length in declension, or backsliding, before they will be sensible of it, or will bear with patience the person who would charge it upon them.

Backsliding, or a decline of vital religion, always begins in the heart, or in the state of affections with respect to

divine things. It consists in a decay, a languor and a deadness of the gracious affections of the soul, and discovers itself by a want of delight in spiritual duties, and an increasing relish for, and attachment to the things of the world. This was precisely the state of the Ephesian church, as described in these words, *Thou hast left thy first love.* As love is the life and essence of true religion, and as all other gracious affections may be considered either as modifications of this, or as necessarily resulting from it, consequently, to have left the first love, must imply a proportionable decline of every other grace. And in proportion as her love to her God and Redeemer would wax cold, the love of earthly things would gain the ascendant.

This state of the affections is very consistent with a bold and forward profession, great zeal for orthodoxy, high esteem for gospel privileges, and a strict attention to the external duties of morality. Nor will it discover itself immediately, either by a disrespect for religious institutions or by a total neglect of devotional duties, either secret, or social. But, oh! how different the cold, the lifeless and carnal frame of the heart in religious duties now, from that fervent love and zeal, that deep abasement, those longing desires, and that holy joy, which once inspired and animated christian worshippers! An empty form of godliness, odious to God, and unprofitable to men, supplies the place of vital piety; while the slumbering church rests satisfied with a shadow instead of the substance, and knows not that the Lord has written *Ichabod*, the glory is departed, upon all his assemblies. A spirit of worldliness and sloth, like a contagion spreads from one to another till it infects the whole society. And the holy Spirit grieved and quenched, in a great measure withdraws his influence from the church.

Hence the hearts of professing christians being no longer under the commanding influence of the love of God, and habitually set on things above, are unable to resist the motions of their lusts, and the force of inbred corruption. A worldly spirit prevails: worldly maxims and principles sway the minds of the professors of religion, and their practice daily contradicts their profession. Pride, envy, wrath, strife, evil speaking, covetousness, fraud and oppression, with their numerous train of evils break into christian society. Professors of the religion of Jesus bite and devour, traduce and hate one another. Religion divested of all her

living graces, degenerates into a lifeless form, and ceases to stop the mouth of opposition and command the veneration of mankind by a display of her divine beauty and energy in the lives of her professors. By these means hypocrites are encouraged, nominal christians multiply, and the openly profane are emboldened, to their everlasting ruin, in their neglect and contempt of the gospel.

In the mean time, a young generation arises in the bosom of the church, in these unpropitious circumstances, and exposed to this fatal example. As might be expected, most of them grow up not only strangers to true religion, but full of prejudices against it. They have learned from the inconsistent practice, perhaps of their parents, to look upon all religion as no more than an external form, and all religious persons as no better than hypocrites. The very form of godliness now becomes a burden and an offence. First the duties of the family become unfashionable, and fall into neglect; and then the public institutions of religion are deserted, or attended merely through the influence of custom, and with marks of levity, giddiness, and irreverence, which are shocking to every pious mind. The youth destitute of religious principle, and the fear of God, soon give a loose to their corrupt passions and appetites, and plunge into sensuality, profanity and every species of licentiousness.

At such a time, it often happens, that the generality even of sincere christians, lead astray by reigning fashion, and sunk in sloth and worldly cares, scarce keep alive a spark of true piety in their hearts, and oppose but a feeble barrier to the alarming progress of irreligion.

The few faithful servants of God, who have not defiled their garments, and who sigh and cry for the abominations committed amongst them, fall asleep in Jesus, one after another: and are called home, in mercy, to their eternal rest, that their ears may no longer be pained by hearing the hard speeches and filthy conversation of the wicked, nor their eyes see all the evil that God is about to bring upon a rebellious people.

To crown the whole, avowed infidelity at length rears his hideous crest, and stands forth an advocate for the kingdom of darkness, opens his mouth with blasphemies against God, pleads the cause of vice and impiety, and reviles the sacred name of the Saviour of the world. The young, the licentious, the votaries of pleasure, of every rank, greedily drink in the destructive poison. And lastly, as a people cannot subsist long without some kind of religion, the Destroyer



finding such a society sunk in ignorance and immorality, ripe for a general apostacy, comes in with a flood of errors and delusions. Thousands, on every side, are swept away, yield themselves up to the influence of wild enthusiasm, and fall under the empire of Satan, and the yoke of degrading superstition.

Thus it appears that there is a natural and necessary connexion between the sin of the Ephesian church, and the punishment with which that church was threatened; and that, without any miraculous, or extraordinary interposition of divine providence, a course of declension or backsliding naturally and necessarily leads to the total extirpation of piety and morality, to the subversion of social order and happiness, and consequently to the final ruin and utter destruction of a people. But farther, the justice of God requires that a people who have abused the advantages of gospel light and privileges, should not only be deprived of those advantages, but punished for their abuse of them in a manner proportionably severe and exemplary. To whomsoever much is given, of the same shall much be required. "You only," says God to his ancient people—"You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."

These observations would be amply confirmed by a review of the history of the church in every age of the world, especially of that part of its history which is recorded for our admonition in the sacred writings. The history of the Jewish church, in every period of its existence, is full of instruction upon this subject. And the history christianity, in every part of the world, presents many affecting proofs of the dangerous tendency and imperceptible progress of apostacy, and of the dreadful judgments with which it is followed.

It is incumbent upon us to consider how far this portion of scripture is applicable to ourselves, as a people professing christianity. To the inhabitants of this part of America, of various denominations, it wears an aspect particularly alarming. Most of us are descendants of pious ancestors, of ancestors who were not ashamed of the gospel of Christ in their generation but gloried in his cross esteeming the reproach of Christ greater riches and honour, than the applauses of the world, and the emoluments of sin. They were persons who loved not their lives unto the death, but embraced the doctrines of our reformed religion at the risque of every earthly comfort, and persevered in their profession under

all the afflictions and penalties to which it exposed them.—When a church was first planted in this country, religion was in a flourishing state. The word came with demonstration and power to the hearts of men. Hence public ordinances were constantly and devoutly attended, houses of worship were thronged, sabbaths were kept holy to the Lord, they were seasons of much solemnity and great refreshment to his people. Every family of professing christians was a church of God, in which the morning and evening sacrifices of prayer and praise was daily offered up.—Children were trained up, both by precept and example, in the nurture and admonition of the Lord; instances of youthful profligacy were comparatively few; multitudes of every age were found walking in the truth, and in the fear of God, and adorning their christian profession by a holy and exemplary practice.

Are these things so now? And is this the state of religion amongst us? Alas! it is sufficient only to mention the practice of former times, and the contrast,—the lamentable contrast, must strike every reflecting mind! By attending to the symptoms and progress of declension, as already described it will appear, that we are sunk far below the state of the Ephesian church, when she was threatened with the terrible judgment which has long since been executed upon her, and therefore that still more loudly is this call addressed to us, *Remember from whence thou art fallen, and repent and do the first works.*

It appears that a decline of religion is not only begun, but has already made great progress amongst us. We learn from the declarations of scripture, and the general course of events, that this decline, unless divine mercy prevent it, by exciting us to repentance and reformation, must lead to the extinction of christianity, and terminate in heathenish ignorance and barbarism. Does the reader think such an event incredible? To the Ephesians it would appear just as unlikely that the judgment here threatened should actually take place. When the Greek church and empire were in the height of their prosperity, it would appear just as improbable that, in the course of a few ages, that empire should be annihilated, and that church become in a great measure extinct. When by a course of apostacy and impenitence, they had exhausted the divine patience, first the Saracens, and afterwards the Turks, a people before unknown in the annals of history, were commissioned to avenge the Almighty's controversy, and execute his judgments upon them. The standard of Mahomet now waves

over that country, and their magnificent churches are converted into Turkish mosques. He who thus punished an apostate church is the same jealous and sin-avenging God with whom we have to do: and he whose kingdom ruleth over all can never want the power, nor the means to punish us in a manner equally signal.

Let not the reader imagine that an attempt is made unnecessarily to alarm his fears, by representing our guilt and danger greater than they really are. As to our guilt, it is alas! undeniable; and as to our danger, if God has visited apostate churches in other times, in so terrible a manner, shall he not visit us? Let it not be said, though religion is upon the decline, we hope we shall never fall into the same degree of corruption and degeneracy that other churches have done. This is a vain imagination. Can you control the course of nature? Can you set bounds to the raging sea, and say to the swelling billows, hitherto shall ye come and no farther? No more can you arrest the natural progress of human corruption. God alone can do this, and unless he should give us repentance and excite us to reformation, we would proceed to every degree of declension and apostacy that other churches have done, and fall under the same judgments.

Is it true that religion is upon the decline? and are these the judgments to which a declining church is exposed? Let us then hear the warning voice of our Saviour, "Remember from whence thou art fallen, and repent and do the first works." Reader can you lay your hand to your heart, and say, that you have in no degree, by your influence and example, contributed to this decline? We are all guilty, and none more guilty, no doubt, than those who are called to watch for the souls of men: We are all guilty, and therefore, we are all called to repentance. I cannot forbear to observe that to a neglect of family religion, perhaps, more than to any other cause, must be ascribed the abounding of iniquity and the decline of religion, at this day, with all their dreadful train of consequences. If there is no religion in families, there can be none in the church. Negligent and irreligious heads of families, the largest proportion of this guilt falls upon you. Your practice has a tendency, as far as your influence reaches, to banish the very form of religion out of the world. Instead of training up children for the kingdom of heaven as you are bound to do, you are strengthening the kingdom of darkness, you are enlarging the bounds of Satan's dominions, you are pec-



pling the regions of endless misery with the fruit of your own bodies! These charges are, indeed, weighty, they are tremendous; but are they not true? Reader, if you are a parent, be entreated seriously to consider these things.— If such considerations as these cannot awaken christians and christian parents to a sense of their duty, it is a sad evidence, that piety is not merely upon the decline, but is actually extinct amongst us.

To conclude, let us seriously lay these things to heart, and immediately seek repentance from God in the diligent use of appointed means. Why should a backsliding people any longer forsake their own mercies, and refuse to return to their God, that he may pardon their iniquities, heal their backslidings, and pour out his spirit upon them? Why should impenitent, sinners any longer neglect the great salvation, and abuse the long suffering patience of the Almighty to their own destruction? Why should prayerless and graceless families in a christian land any longer provoke the divine displeasure by refusing to call upon his name? Why should not those that fear the Lord amongst us speak often one to another? Why should they not appoint suitable times for meeting together to seek the Lord by fasting and prayer? Why should not the pious of every denomination be invited to join in these meetings, and send up their united supplications to a throne of grace for a season of refreshing.

Why should not our presbyteries, when they meet together to deliberate about the interests of the Redeemer's kingdom, set apart one day to fasting and prayer for the success of the gospel, and for a revival of religion in their several charges. Let any one who is concerned for the prosperity of Zion, whose heart, like Eli's, trembles for the ark of God, say, why, at a time when irreligion and profanity abound, when formality and lukewarmness prevail, when thousands of precious souls are perishing, when the Spirit is, in a great measure, withdrawn from his ordinances, and the displeasure of God lies heavy upon us—duties so important, and so obviously required, should not be attended to. But some will say, so much ado about religion is unnecessary, and savours of enthusiasm. No, reader, if there is any truth in the word of God, if there is any excellence in religion, if there is any danger in sin, all this is highly rational, and the present state of religion loudly calls for it.— May the Lord dispose you, and me, and all to hear and

obey, that our candlestick may not be removed out of his place.

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## RELIGIOUS INTELLIGENCE.

### BRIEF NARRATIVE

#### OF THE

### BAPTIST MISSION.

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(CONTINUED FROM PAGE 233.)

1801. On the first day of January, Mr. Fernandez, with his son and Mr. Powell, arrived from Dinagepore. His design was to be baptized, and to place his son at school. *Gokool* having absented himself from the missionaries, was sitting melancholy in his house. *Kristno's* heart was happy, and his conversations and prayers in his family appear to have been blessed to the restoring of them to a right mind. Being asked by a European in the street, "What he got by his late profession of Christianity?" He answered, "He got nothing but joy and comfort: it was the work of love."

On Lord's day the 18th, Mr. Fernandez and *Joymoon* (*Kristno's* wife's sister) were baptized, and joined the church. At a conversation meeting on the 22d, she said, "She had found a treasure in Christ greater than every thing else in this world." *Kristno* said his "chief thoughts now were about the salvation of others."

About this time Mr. Ward called on a Scotch gentleman who had met with some severe worldly losses. He said he was religiously educated, and that this restrained him a good deal till he came into India, when he became like other Europeans. Ten years ago his troubles came on. They failed however to produce any good in him. He came to Serampore five years since, but continued to live without God till he attended worship at the mission-house, when he felt a new kind of sensations. After that he borrowed and read the most valuable books in the mission library. His happiest hours, he said, were at a throne of grace. His Bible was to him a new book. His afflictions appeared in a new and interesting light. The law was new; and the way of salvation was precious.

A widow of the name of *Unna* who lived in *Kristno's* family, was observed to weep on hearing Mr. Ward discourse to them. She came afterwards with the other women to the mission-house. She said one day to Mr. Carey, "Formerly, I never saw my sins: now I perceive that I am a sea of sin." On Feb. 13th, she made an open profession of Christ's name. *Nasoo* also (*Kristno's* wife) was present, and appeared to be of the same mind. On Lord's day, the 22d, they were both baptized.

The effect of these baptizings was, that all the children of the Bengalee school were taken away by their parents, lest they should be made Christians; and the only children left for instruction were those of *Kristno*, to whom the missionaries, now paid the greater attention, and amongst whom there were some hopeful appearances.

The baptized Hindoos appeared to grow much in knowledge and affection. Their manner of speaking was very singular and impressiye.

"Christ (said one) is my joy, my hope, my all. If worldly things draw my mind from him, I say, Mind, why dost thou leave Christ? There is no other Saviour. If thou leave him, thou fallest into hell. I charge thee, Mind, that thou keep close to Christ."—"I was formerly (said another) in prison. The light of the gospel came to the prison door, and I got out. My prayer now is, that Satan may imprison me no more. I call to mind continually the sufferings of Christ."

The printing of the New Testament being finished, a meeting for thanksgiving was appointed. Copies were presented to the governor, and governor-general, which were favourably received. All things wore an encouraging aspect: except that the state of Mr. Brunsdon's health excited strong apprehensions that they would be called to part with him.

In April, Kristno's eldest daughter, Golook, was forcibly taken away by the person who had contracted for her in marriage, and carried to Calcutta. As she was passing by a police-office she cried out for justice. The men who carried her off were of course detained. When the magistrate inquired into her complaint, she answered, "I have heard of the love and sufferings of Christ: these things have laid hold of my mind: I am a christian of choice; and am not willing to go with this man." The magistrate said he "could not separate them, but would take care that she should profess whatever religion she chose." This however was what he could not, or did not perform; and the young woman was much grieved at being left contrary to her will, in the hands of idolaters. It was also a great trial to Kristno and his family. The women endeavoured to find her out, and to furnish her with a New Testament and some hymns.

About this time Mr. Carey was appointed by Marquis Wellesley to an important station in the New College of Fort William. He had no expectation of any such application being made to him; and when it was made, had some hesitation as to complying with it, lest it should interfere with his proper work as a missionary. Nor did he accede to the appointment till he had consulted with his brethren, who thought that it might promote rather than obstruct the great objects of the mission. Every temporal advantage that might arise from it would, on the ground of their established rules, be only so much added to the missionary stock.

On the morning of May 8th, the British flag was hoisted at Serampore. At ten o'clock the missionaries were ordered to appear at the government house. On presenting themselves they were treated with the utmost civility, both by the late Danish governor, and the English commander, and told to go on with their school, preaching &c. in the same peaceable way as before—On the 29th, *Gokool*, who had fainted at the outset, came forward again, resolved to join the gospel standard, let the consequences be what they might. On June 7th, he was baptized; and what was more surprizing, his wife, who had made such violent opposition, was present, and seemed to express some approbation of the gospel. She had listened to her husband more attentively of late, and her prejudices seemed to be giving way.

Next day Mr. Carey accompanied Kristno to Calcutta to see his daughter. He talked affectionately to the family; but while they seemed to be listening to his words, he perceived something going forward indicative of mischief. He therefore stepped into his palanquin, and ordered the bearers to take him away. The opposition which they made to this, left very little doubt of its being their intention to assassinate him.

Kristno was now in the habit of talking to his neighbours who came to him at his work, in some such strain as this:—"In all your worship there is no fruit. None of the debtas died for sinners; but Jesus Christ came into the world for this. This is the greatest love I ever heard of.



At the house of the missionaries I have seen such love as I never saw before. When a man believes in Christ he gets a new mind. This is the fruit of becoming a Christian, &c. &c." The missionaries from such specimens hoped that he would soon be able to preach Christ to his countrymen.

On the 3d of July, Mr. Brunsdon, after a long affliction, died at Calcutta. This, with the deaths which preceded it, was a heavy loss to the mission. Early in August, the missionaries were visited by their much respected friend, Capt. Wickes, from Philadelphia; who rejoiced to hear of all the mercy and the truth which the Lord had shewn them.

Gokool's wife, whose name was Komal, had now become an attentive hearer and believer of the gospel; and as she was always considered as being of a frank and open temper, the missionaries had the less apprehension of being imposed upon. On the 4th of October, she was baptized. "We have now, (says Mr. Marshman) six baptized Hindoos, whom we esteem more precious than gems. Yet we need great prudence in our conduct towards them. We have to encourage, to strengthen, to counteract, to advise, to disapprove, to teach, and, to do all in such a manner as to endear our Saviour and ourselves to them."

About the same time the missionaries purchased the house and premises adjoining their own. The garden and out-buildings contained more than four acres of land. By this addition they had room not only for the schools, and for the printing and binding business, but also for any new missionaries that might arrive. They made themselves Trustees for the Society, as they had done in the first purchase.

On the 13th of this month died Mr. John Thomas, at the house of Mr. Fernandez at Dinagepore. This was the fourth death that had taken place among the missionaries within the last two years! For the memoirs of these four missionaries, we must refer to the Periodical Accounts, Nos. vii.—x.

During this month Mr. Ward and Kristno visited certain parts of the country from whence persons had come for religious instruction, preaching and distributing papers as they proceeded; and some of the women went to visit their female relations up the country, where they also conversed about the gospel. Mr. Ward in his excursion was detained by a police officer, on much the same grounds as have been lately alleged, namely, *that the Company had given no orders for the natives to lose cast.* Mr. W. assured him that the papers were entirely religious; and on his offering to sign them with his own name, the officer released him. The papers thus signed were sent to Calcutta, and examined. Some alleged, that it was improper to attack the religion of the natives; but others answered that there was nothing more in the papers than had been always tolerated in the Roman Catholics in the Company's territories. Nothing therefore came of it; and during the administration of Marquis Wellesley nothing more was heard on the subject. During the months of November and December there were many people inquiring after the gospel, and some hopeful appearances among the Portuguese Catholics at Calcutta.

In the course of this year, Col. Bie transmitted to his Government an account of the settlement of the missionaries at Serampore, in consequence of which his Danish majesty directed the royal college of commerce at Copenhagen to signify his pleasure to the governor of Serampore, that the society of missionaries be considered as under his majesty's protection and patronage, which they accordingly signified by a letter bearing date Sept. 5, 1801.

The governor-general of British India was pleased to assure one of the missionaries, that he "was perfectly acquainted with all the concerns and operations at Serampore, and felt great satisfaction at their affairs being attended with a degree of success."

(TO BE CONTINUED.)

*Extract of a letter from a respectable minister in Chester county, Penn. dated Feb. 5, 1811.*

"It is to be hoped, that praying societies\* may be instituted, wherever nothing of this kind is in operation. Praying persons are the ornaments and safe-guards of places, where they reside. This thought is illustrated and confirmed in the xviiiith chapter of Genesis, where the Lord told Abraham, that he would not destroy Sodom if it contained ten righteous persons. Although our beloved brethren in the ministry are faithful and indefatigable; yet we hope that they may be prompted to still greater degrees of zeal.

Though the special business of ministers be, to aim at the renewal of the hearts of their hearers, to drive them from every refuge of lies, and to encourage them to place a filial unsuspecting confidence in the merits, grace and fullness of the divine Redeemer; yet it appears to me, that an explicit, marked disapprobation, by Presbyteries, of some God-provoking sins, might produce a salutary effect. Drunkenness, swearing and sabbath-breaking are crimes, by which the King of heaven is now audaciously insulted. Drunkenness stalks abroad with a heaven-daring front. Were I asked, what is destroying thousands of families? I would answer drunkenness. What is wasting estates? drunkenness. What is destroying the souls and bodies of many? drunkenness. It is the honour and duty of good men to attempt to check these abominations, by their example and their prayers, as well as by their remonstrances. The Lord encourages in a special manner, the united prayers of his people. "If two of you shall agree on earth, as touching any thing, that they shall ask, it shall be done unto them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Humble, importunate prayer prevents calamities. Ezek. xxii. 30. exemplifies this. The words are, "And I sought for a man among them, that should make up the hedge and stand in the gap before me for the land, that I should not destroy it; but I found none." The Lord here represents himself, looking out for a good man, who, by his earnest supplications, might prevent the infliction of deserved wrath. A hedge is thrown around God's people for their protection: sin makes a gap or breach in that hedge, through which numberless calamities will rush in and greatly distress them.

\* See the VIth No. of the *Instructor*, page 235.

unless some pious man, like an intrepid soldier, or like Moses (Pm. cvi. 23.) step forward, and by his fervent prayers, nobly close the gap. Prayer not only prevents evils, but brings down heavenly favours. *A new heart*, which is one of the greatest blessings we can receive on this side of heaven, is promised to the humble suppliant. He who gives the new heart, informs us that we must ask for it. (Ezekiel xxxvi. 26, 37.) The following lines express the same sentiment,

“ Yet not unsought, or unimplor’d  
The plenteous grace will I confer ;  
No ; your whole hearts shall seek the Lord,  
I’ll put a praying spirit there.”

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*Extract of a letter to one of the Editors, dated Philadelphia,  
March 2, 1811.*

I left Andover about six weeks since. I closed my studies under the professors in September last, and intended to have continued in college until spring ; but my health was not very good, I concluded to journey, and endeavour to do a little good by preaching. I arrived in this city last Thursday week, and expect to leave it for New England next week. The college flourishes at Andover. There are about sixty students. Dr. Griffin, I learn by a letter from him since I left Boston, is elected pastor of Park-street-church Boston. He will probably accept the office and leave Andover.

Nothing very interesting respecting religion has transpired of late in that quarter. A line is fast drawing between Socinians and Trinitarians, and open war will be the consequence.

A very considerable missionary spirit exists among the students at Andover. Four young men from the institution expect to sail as missionaries to Asia or Africa in the spring. One of the four Mr. Judson has gone to England to receive information and to propose some connexion between the London Missionary Society, and the board of commissioners of foreign missions. There are twelve or fourteen belonging to the college, who have concluded to become missionaries, if they can obtain support.—A society is formed in the college ; one article of the constitution is, that each member shall make it a subject of pray-



er and examination, whether it be not his duty to spend his life as a missionary; and the society are collecting a library to be composed of such books, as will enable the members to examine this question respecting duty, and such books as will be useful to those, who have concluded to become missionaries. This certainly to human view predicts good to the church, and may be succeeded by the voice which is to be heard saying, "Sing, O barren, thou that didst not bear; for thy Maker is thine husband, the Lord of hosts is his name."

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The following letter was written by the Rev. Mr. Burder, Secretary of the London Missionary Society, to one of the young gentlemen at Andover, who have publicly expressed their willingness to go on a mission to the Heathen. It is an answer to a letter written last spring to the Rev. Mr. Bogue, Principal of the Missionary Seminary at Gosport, England.

LONDON, July 18, 1810.

DEAR SIR,

Your letter of April 23d, to the Rev. Mr. Bogue, was transmitted by him to the Directors of the Missionary Society, by whom it was perused with great pleasure. They rejoice most sincerely that you and other young gentlemen devoted to the work of the ministry, and in a course of education for it, have turned your thoughts towards the benighted world of the heathen. Hitherto, we have found but too few of the sons of the prophets disposed to leave the smooth path of pastoral labors among their fellow-christians, to travel that rugged way which presents itself to a missionary; few, comparatively, have the noble ambition to "preach Christ where before he was not named." The Directors, therefore, hail your pious resolution as the dawn of a more glorious day among the heathen.

Mr. Bogue much wished to have written to you on the subject; but he was just preparing, at the commencement of his vacation, to take a long journey, in the northern parts of England, to preach, and collect for the Society. He is, however, much pleased with the intention, thus expressed, of our dear American brethren, to aid the glorious cause of missions. Let Infidels despise a "passion for missions," and laugh at "the heroic passion for saving souls;" we know

assuredly that it is the very same passion which moved the breast of the Saviour when he wept over Jerusalem, and which inspired the holy fishermen of Judea, and the zealous tent maker of Tarsus, when they went forth, accompanied by the Divine presence, and spread abroad, in every place, the sweet savour of the Redeemer's name.

I am directed, Sir, to say that the Missionary Society hope to add many to the number of the missionaries gone to the East. The Surat mission has been long neglected, owing chiefly to the declension of one of their missionaries, who has preferred a lucrative situation of a medical nature, to the healing of men's souls, after a very great sum expended on his education. But one or two now in India are likely to go thither. Two are just entering on a mission to the Birman Empire, and probably several other places will be undertaken. More labourers are therefore wanted.

The Directors would invite you to come over directly, but that it seems regular first to receive from your own pen, (and if others are like minded, from their pens,) a full and explicit declaration of your religious sentiments, in the most unequivocal terms; and also of your religious feelings, or what is frequently called experience. Not that we have any doubt upon these heads, but we feel ourselves in a very responsible situation, when we admit candidates for missionary work, and have suffered much, in some instances, by want of greater care.

At the same time, you will have the goodness to transmit to us those testimonials of your christian character and talents to which you refer, concerning which also we entertain no doubt whatever. We had the pleasure of seeing a letter from Mr. Allen to a friend, in which he refers to your intention. Probably you may be acquainted with Mr. Codman, whose society we recollect with pleasure.

On the reception of these papers, we shall, without delay request you to "come over and help us." Your expenses, after your arrival, will certainly be defrayed by our Society. Our students are boarded at Gosport, with a moderate allowance for apparel, &c. with a regard to economy in the whole arrangement.

Should three, or even four, be disposed to come, satisfactorily recommended, we shall not object to the expense; and we apprehend, with you that the generosity of the American churches will hereafter be displayed in our assistance.

Inclosed is a printed paper, which we submit to the careful attention of every missionary candidate ; it is the result of experience, and we expect every gentleman to signify his assent to the points it contains. We also expect that if any one, after putting us to the expense of education, support, and equipment, relinquish a mission, except on account of health, and without leave of the Directors or some necessary cause, he will reimburse the expense he has occasioned.

If opportunity occurs before this letter leaves England, I shall send the last set of Missionary Sermons (now printing) and our last Report, from which you will learn the present state and engagements of the Society.

It may be proper to say that as you have already enjoyed the advantages of a liberal education, it perhaps, may not be necessary for you to reside (at least not long) at Gosport ; but this must be a future consideration.

I am, Sir,

In behalf of the Directors,

Your affectionate brother in Christ,

GEO. BURDER, *Secretary.*

*The address alluded to in the foregoing letter in our next.*

---

*Extract from President Edward's Resolutions.*

I will consider love to God and zeal for his glory as my highest duties, and study to improve daily in these divine affections ; and I will judge of my progress in them, not by transient fervours of the mind, but by my habitual tempers, by my punctual performance of the self-denying duties of christianity, by my cheerful acquiescence in all God's dispensations, and by the love, the humility, and meekness which I am enabled to exercise to those around me.

---

ORIGINAL POETRY.

*ON THE DEATH OF AN INFANT.*

While softer nature prompted me to weep  
O'er a sweet babe that death had lull'd asleep ;  
Set each internal spring to wake that moves  
A parents bowels to the child she loves,  
And taught me by experimental smart,



What 'tis to have a tender mother's heart !  
Severer *reason* striving to control,  
The strong emotions of my troubled soul,  
Convinced me 'twas my weakness and my shame  
To yield to passions so impetuous stream.  
I gave attention when I heard her speak,  
Her arguments were strong, but she was weak ;  
I found her wise, but too infirm a guide,  
Which could not give me strength to stem the tide ;  
My sorrow bore me down till faith stept in,  
And told me truths, dim reason ne'er had seen—  
Her powerful words she thus to me address'd,  
Which spread an heavenly calm within my breast ;—  
Why all these sighs, why all these flowing tears,  
What cause for such reluctancy appears,  
What tho' the curious form thou doats't on must  
Be laid in earth, and crumbled into dust ;  
Extend beyond the grave thy piercing view  
To that bright day when 'twill be formed anew ;  
This infant dust shall then revive and be  
Ripen'd and rais'd to full maturity ;  
This wither'd flower shall then be freshly blown,  
Shall rise in strength, tho' now in weakness sown :  
These feeble legs that scarce had learn'd to go,  
To tread the milky path of heaven shall know ;  
Seraphic zeal these pretty hands shall raise  
In acts of worship to Jehovah's praise—  
That tongue while here untaught its words to frame  
Shall speak and sing the glory of his name ;  
And tho' his body lies among the dead,  
His happy soul to realms of glory's fled,  
And every moment there is taught to know  
What we can't learn in numerous years below.  
O what surprising raptures seize his mind,  
To such a bright assembly to be join'd !  
O happy babe ! so early fled away,  
From this vile earth to realms of endless day !  
What wondrous change dear infant hast thou known,  
Leaving thy cradle to ascend a throne ;  
Thy infant fancies turned to manly thought,  
Strength out of weakness life from darkness brought ;  
Leaving thy mother's songs for angels hymns,  
Thou learn'st thyself to sing with seraphims ;  
Hast left thy cries for joys, thy pains for rest,  
For Abraham's bosom left thy mothers breast.

P.

JUST PUBLISHED,

BY A. LOUDON, CARLISLE, IN 2 VOLS. PRICE 2 DOLS.

A SELECTION

OF THE MOST INTERESTING NARRATIVES,

OF OUTRAGES

COMMITTED BY THE INDIANS IN THEIR WARS  
WITH THE WHITE PEOPLE.

ALSO,

An account of their manners, customs, traditions, religious sentiments, mode of warfare, military tactics, discipline and encampments, treatment of prisoners, &c. which are better explained, and more minutely related, than has been heretofore done by any other author on that subject. Many of the articles have never before appeared in print. The whole compiled from the best authorities.

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